M2503
Wednesday, December 11, 1974
Barn
Seminar Series, tape 6 of 8

Mr. Nyland: Yah?

Ed Luttrop: Ready.

Mr. Nyland: You know, it seems ages since we saw each other last.

Ed Luttrop: It is.

Mr. Nyland: Is it?

Ed: Uh-huh.

Mr. Nyland: What do you call an age. A week?

Ed: Uh-huh.

Mr. Nyland: Well, it's much more than a week for me—I don't where I have been living.

I think by this time you understand a little bit the difference between Work itself, and explanation of definitions. The explanation in talking about Work takes place in your mind, and of course you can have some feeling about it when you try to imagine what may be the meaning. Also, sometimes the construction of ideas which are linked together might create within you a certain recognition as a result of your own thoughts or feelings—whatever you may have experienced. You also understand that as long as you talk about Work and as long as you keep on thinking about Work, it is not Work at all. It is at most a preparation for making an attempt to Work.

I still would like to stay away from descriptions of Work. *That* they have to attend to at eight o'clock tonight and *that*, as you know, is a little different arrangement. And I mentioned the other night when we discussed it: That this Group should attend that meeting—if you can; if you can arrange it, if you are not too hungry or whatever it is.

This is meeting number six of this little seminar ... seminar series. There will be another

one—seven—and eight, then I stop. I hope that the meeting at eight o'clock, of course, continues so it will be a little easier at such a time. I would recommend very much that you go there ... and not necessarily ask questions; because you don't know enough about Work itself and you might prevent, even, from people who really want to know, when they are at an impasse, that they don't want to really wait for another week.

I would like the level of that meeting to be a very good, high description of Work itself, in contrast to this one. And we've stopped the Monday, Tuesday and Wednesday as small Groups with a moderator, in order to give the three moderators a chance to talk in each other's presence and to answer the same question by every one of them, starting with one, then the second, then the third. I would like to have the opinions of the different people, like moderators, about Work itself—in answering the question about it—then I want them to be quiet while there is a discussion, where there are other people who are responsible for, let's say, the Tuesday meeting in New York, also have a chance to say whatever they wish to say about the same question. And when the question, as it were, is 'exhausted,' then there can be a second question—again, from the audience—and this time the second moderator will start answering, followed by the third and followed by the first, and again the same arrangement: And the third question, when that comes up, is answered by the third moderator first, then the first, then the second; and then again, open discussion.

I hope it will be useful. I hope it will bring people much more together regarding Work itself. And you will have different viewpoints, perhaps—or different forms of elucidation, or different attempts to make things clear—and I would advise many of you not to speak. Because it is not that kind of a meeting as yet, since you are now still ... and the fact that you wish to come to this meeting means that you are not clear as yet about definitions. After you graduate after eight meetings of this kind, I don't care what you do. I hope you will Work then, and then actually can contribute to the level of the meeting.

Now, maybe you have been thinking. Perhaps I gave you a task of some kind. It's quite possible. If so, then we'll talk about that. But before you start talking about a task, I'll give you another one. All of you are reading <u>All and Everything</u>. You know, that's a prerequisite. That's a very definite necessity. Maybe you have already read it the first time, second time, third time, I do not know how anxious you are to read. In <u>All and Everything</u> you will find descriptions of Work, or references to the words we use for Work—as, for instance, the word 'Impartiality.' In

your reading, whenever there is any particular reference to that what you would call 'Work' on oneself, I would like you to write it up. Make a reference in a notebook of the pages—between such-and-such a paragraph and the next—so that you are reminded and actually that the totality of that kind of information could be made quite useful for the office here, for the Index ... to check that whenever there is any reference in All and Everything about Work itself, quite logically it would be very useful. You can do that over the next three weeks. By the end of the eighth seminar, if you have any lists of that kind you can give them to me or you can send it or in any way, it doesn't matter provided you do some work about it. There's no checking up. It is not a question that I want everybody to do it. I know well enough it won't happen, but those who are really interested—and there are some in this Group who are really interested in Work itself—this will serve you as a preparation for that.

Also the question of asking questions, it is always a difficult subject. I say I 'prefer' that everybody could ask. We started out with that idea. Physically, it's impossible. Also psychologically it's impossible, because there are many people who don't want to ask a question since they don't feel right; they have still some fear, and moreover they don't know exactly how to formulate it. As far as theory is concerned, it doesn't matter so much. It starts to matter when you want to apply Work, because then the kind of questions have to be verified with the results of other people to see if actually you are on the right road. So, in this kind of a meeting I don't expect you to ask ... all of you to ask questions—it's quite enough if I have five or six—but if you do ask a question, it has to be to the point. You know what I mean, now: What is this, what is that; How is this kind of a method employed; What kind of result can I expect; Why is it that I really should Work, and if so what kind of motivations should I have.

Later on we will take these eight seminar discussions and put them in Firefly. Firefly—I hope you know what it means. I hope you also have asked for it, that you have it in your possession. It is free. There are two parts. I'm writing the third part. In it you will find a great deal of information ... but the third part will be much larger, and that is why I mention it. It will have to do ... at the last part of the second there's a great deal of discussion or statements about how to answer certain questions, and going into detail about certain definitions. To some extent what we talked about, particularly at the beginning of this little Seminar, may be more or less a duplication; I don't think very much because it is always discussed from different angles, but in any event in Firefly you will find ultimately all kind of meetings discussed, and perhaps edited in

a certain way which I believe will be useful for anyone interested in Work. Particularly, I consider it as a little inheritance that you can keep, and that it is yours and that it might even speak to you after I die.

So, now let's see what you have thought about, and where you got stuck.

Josie Schwarzbach: Mr. Nyland?

Mr. Nyland: Yah.

Josie: Um, I had written to you, and you told me to ask this question at the meeting.

Mr. Nyland: Yah, that's right. All right.

Josie: And I had asked you why Mother Nature wants us to remain asleep. I don't understand that.

Mr. Nyland: Yah, it's an interesting question, that is why I suggested you ask it here. Because it has to do with the structure of the universe. I do not know ... I have mentioned, I think—the Ray of Creation—and also the reason why: For convenience sake; and also in order to have our ordinary mind grasp more or less what could be the reason for the universe as a whole existing, that the Ray of Creation is a very good symbol. I call it a 'symbol' because I don't think it is, in actuality, the case. That is, it is not the truth about the universe, but it is a very convenient way of imagining how, from the Sun Absolute, a certain energy was sent out. Well, if that is the Ray of Creation—and I've mentioned it before, I think, even in these meetings—there is a certain point which, on that scale represented by the Law of Seven, is the state of 'Mi.' That is, coming from the 'Si' and beginning with the 'Si Do' and the second step 'La,' the third one 'Sol,' then 'Fa,' then 'Mi,' Mother Nature—the Earth—belongs to that particular point 'Mi,' in which of course there is still the 'Do' and the 'Re,' which are the Moon and Anulios in that Ray.

The reason why we assume that the Earth exists at that particular place, is not because it ultimately could not move up. It could become a real planet, but at the present time it isn't and, as you know, Gurdjieff calls it 'unfortunate.' Mother Nature, as the Earth belonging to this Ray of Creation, is also subject to the Law of Evolution. It has been created as the result of the Involutionary law, and in order to compensate for itself to remain in the place where it is, it has to have an aspect also of Evolution; otherwise it would not be in balance and it would not stay where it is at the present time. Because if there is a current that comes from the Sun Absolute, it would carry the Earth away with it. You can say the Earth is 'crystallized' at a certain point, at the same time it still remains subject to the Law of Involution, which is the law extending from

the Sun Absolute towards the end of the universe, which is sometimes called the 'Negative' Absolute. At the same time, for Mother Earth to remain in equilibrium at the place where She is, even if She is in crystallized form means that it has to be subject also to the possibility of further evolving—as it were, 'going back' to the point of origin—and when it is at 'Mi' in this particular scale, the next step would be 'Fa.' The 'Fa' note on that scale is represented by the totality of all planets—that is, the planetary system, representing on that scale a certain way of how different other bodies in the universe are related to each other—is compared within ourselves as the state of our emotions, and Mother Earth is compared to the physical body.

Now, when we talk about the sleep of Mother Nature we talk about the condition which has been created as a result of an Involutionary law, and the process of crystallization meant that Mother Nature at that time was put to sleep. When on this Earth there are people like human beings which are subject to the influence of the Earth, we know we are influenced by it. The very fact of the existence of the Law of Gravity means that we cannot even get away from this Earth, it also means that the different conditions of the Earth are rubbing off on the people who happen to live on it. And so, in comparing that what is represented by a Ray of Creation and then looking out at ourselves, we start to see if there is any relationship between this total Ray and we ourselves as a totality of our own little world represented by the physical body, by the emotional states and by the mental activity; then we start to compare the state of Mother Earth with the state of our body, and we say that if Mother Earth is crystallized out and is in the state of 'sleep,' my body is also in a state of sleep. It is there, it is crystallized out, but all it has in it for its functioning is a feeling and an intellectual center.

Now, among people there is sometimes someone who doesn't believe that the Involutionary law should continue the way it is. It is held up by the crystallization, but in order to give further equilibrium to that law, particularly when it extends in the direction of the 'Si-Do' as the Sun Absolute, there has to be an Evolutionary law which compensates for it. That is, again applying it ourselves, something in us is interested in the possibility of growing out of this state of crystallization of the body, and wishing then to develop that what is potential in us as an emotional state or even an intellectual activity. Very much the same as Mother Nature, being asleep now in Her state of crystallization, also has, at certain times in Her own development, a possibility of wanting to become that what it is not now and going up the scale and becoming a real planet.

So, Mother Mature is not always asleep. There is something in Mother Nature which is not asleep at all, very much like we are not always asleep and there is something within us which wants at a certain time to Wake Up also. And we simply say the interest we have in the Law of Evolving is very much the same as something within Mother Nature, as the Earth totally, also existing at a certain place where, then, there is a realization of the bondage of Earth itself and a desire at the same time to become free from that bondage.

Look at Mother Nature as the Earth, as we know it, as having certain qualities; and there are very definitely on the Earth itself, as we know, different regions which have special assignments, and that certain conditions exist in certain parts of the Earth which do not exist in other parts. And it is very much the same as the totality of the Earth described as a body: That that what *we* are as this physical body also has certain functions to fulfill dependent on certain parts of the body itself. And so, this desire that exists in the Earth for wishing to evolve, also exists only in such places where there is a sensitivity of the Earth itself with a desire actually to become more than it is. The rest of the Earth remains in a state of sleep, and there are definitely certain places like that in the world which are gradually becoming more and more discovered.

What actually is the birth place, for instance, of Mankind. Is it Tibet? Is it ... this question of British India, is it a question there where all the races forming then gradually the Indo-Germanic and where, from there also going in different directions; of Mongolia places and then adding to that the influence of whatever we know of history regarding Babylon or Abyssinia; or that what actually became Ethiopia or Egypt and that what is now Africa—that that is the so-called 'Indo-African' direction. There were three directions from which this seat of beginning of life started to evolve, why did it happen to be there.

That is of course a very interesting question, but there are many questions like that regarding the Earth. Why is there a certain place where there is a magnetic pole—why is it there, at that particular place. What is the meaning for the North Pole and the South Pole. What is the meaning of the rotation of the Earth. What is the meaning of the differences in climates on the Earth itself. What is the meaning of where is the greatest depth of the ocean. What is the meaning of the constancy of a temperature at a certain place of the Earth. And things of that kind which become more and more, as I say, 'known' and indicating that the Earth is a totality of a body; and that as such it has exactly the same kind of quality, but on a much larger scale, as we have as human beings as represented by the body and the feeling, and by the emotions.

The Earth is asleep. The greatest part is asleep. There are certain places where it is not wanting to sleep. There are certain places where there is gestation, where different cultures have had a certain meaning, where certain cultures are still beginning to develop, where certain things have been reached and where that what is the culture has outlived its usefulness. And many of such racial qualities—comparing the different people from anthropology until that what we call 'culture' in the highest sense of the word—whatever it may be I'm not quarreling about it, but many times what we consider a 'high' culture is no culture at all, but that there is a certain progress in the development of the Earth itself historically from way back, as far as we can go into antiquity until at the present time finding ourselves with the United Nations. There is aliveness in the Earth itself. It is represented by the totality of a group of people who are human beings.

All right?

Josie: And does Mankind—like our evolution—affect the Earth's evolution? Does...

Mr. Nyland: The totality of the Earth is made up of different cells. Organic kingdom is the representation of life on Earth, and it is made up of different people as personalities. Such people are cells of the total body of this Earth, very much the same as this body, which is physical, is made up of different cells which have certain functions to fulfill. On the Earth there are certain groups of people who fulfill the function of the heart of the Earth, there are certain groups of people who fulfill the function of the intellect of the Earth, there are certain people who fulfill the function of sex of this Earth. And in that way, exactly like the body-is made up of many supporting cells and some cells which have special reasons for existence and are forming organs with very special functions, in exactly the same way the Earth also will have that kind of totality; so that that what takes place on the Earth is again, in a grander scale of different proportions, in principle exactly the same as what takes place for a personality.

All right? Yah, it's a wonderful picture to see that: The function of Organic Kingdom on this Earth as the life-giving force to Mother Earth itself, and the potentialities which also exist on this Earth the same way as they exist within a human being. When the possibility for the development of the Earth becomes dependent on the development of human beings on this Earth so that they ... if they could become Conscious and Conscientious and are in sufficient quantity, the Earth itself could become a planet.

All right?

Yes.

Anne Matsui: Mr. Nyland?

Mr. Nyland: Yah.

Anne: This is Anne Matsui.

Mr. Nyland: Yes. Yah.

Anne: Is that how one pays for ... you say to 'pay' for your existence?

Mr. Nyland: Yah, that is still another question. The question is more that the Earth being crystallized where it is and having certain properties and functions, enables me, when I am born on this Earth, to continue to live naturally. You see, I profit by being born on this Earth and using the condition of the Earth itself. For instance, for my living it's necessary to have oxygen and live in a certain atmosphere. I also have to have a certain degree of heat at certain times, and on the Earth I become subject to the Sun—if that is the source of such heat for me to be able to live. There are many conditions which I simply assume as belonging to me which are nothing else but natural conditions of myself.

All of that represents in me certain conditions of Nature which are given to me in order to live. Now, if I have the proper attitude towards that what I now use as a medium for the understanding of my life, then I become grateful to that what enables me to reach a different kind of a level if my life could become potential in that direction; and so, I pay for the existence of myself in the first place by Working, at the same time I also have to submit to certain requirements of my personality because it happens to live on this Earth; and so, what I call 'payment' is to accept the conditions of the Earth itself as given to me, and to extract from it whatever I can without rebellion. So, the payment is really *non*-rebellion. It is the acceptance of myself wherever I am, in whatever place I happen to be born, in whatever conditions I happen to exist and what kind of race I happen to belong to. If I have ... can accept that totality of my personality as having been born as a result of being born on Earth, then in such acceptance I pay.

You understand that.

Anne: Yes, I do.

Mr. Nyland: All right? Yah. It's a different kind of payment than payment in money. It's a payment of the acceptance of myself, for whatever I am, I am. In that total acceptance I settle my debt, but that acceptance in itself enables me to free myself from the bondage of Earth.

Okay?

Yes. All right.

Katherine Tapocsi: Mr. Nyland?

Mr. Nyland: Yah.

Katherine: This is Katherine.

Mr. Nyland: Yah.

Katherine: I have a question about Sunday Workdays. Um, generally I have a resistance to coming here, and when I get here, um, most of the day I don't have a wish. And I was wondering what I could do to make it more useful.

Mr. Nyland: Well, do you want to come?

Katherine: I think I do, but the resistance is mainly...

Mr. Nyland: No. The question is, do you have a little bit of a wish to come?

Katherine: I have a wish to come, but...

Mr. Nyland: Why do you wish to come.

Katherine: Well,..

Mr. Nyland: It is the beginning of a wish, isn't it. Because you go to some trouble in order to get here, and usually when you have that kind of a wish and you do something for it, you also can expect something.

Katherine: Well, I know part of the reason why I wish to come is that I do receive a certain amount of energy in being here, but this is part of my question: I don't know what to do with it, I'm not sure how to use it.

Mr. Nyland: No. The compensation for the wish would have to be quite clear. If you want to come and you know that this is a Barn and that there are different people and there are certain requirements of having to do physical work, you have to see, in that kind of requirement of what is expected of you, something of benefit for yourself. If you cannot put that in words, then of course it's quite useless to come.

Now, what is the advantage of coming here with a group of people. In the first place, the people who do come are supposed to have an aim for wanting to understand themselves and their life. That is an aim. How much they express of that aim and how much they remember while they are here, it depends a great deal on the particular condition in which such people are living themselves, and whatever their particular motivations are regarding their own life. But all of that does not change anyone who has certain desires of finding out what they are in company of other

people, because the other people can remind one. So, if I have such a motivation I'm reminded of the motivation by seeing other people who are in a similar boat, and that might be helpful.

The difficulty is, if I don't have that kind of motivation I wouldn't come. If on the other hand I try to come not knowing exactly what is involved but having an open mind as to the possibilities which may exist and someone else says they do exist that I then become open to it to find out if it actually exists for me, I think it can be quite helpful that I do find out. But if after a little while I find out just the reverse—that it is not good for me and it doesn't answer to the purpose of my own life—I would stop coming.

So, you see, it centers completely around what *you* are, and what you wish. If you want to work together with other people, if you want to be reminded of the possibility of Objectivity, if you want to see any kind of an activity being in line with a wish for your own development—if that is there in that direction, then of course there is no question you have to come. But if there is none of that in you, what the hell would you come for? It's quite obvious: You must settle the question for yourself. If there's a little bit of a wish, maybe it's not big enough and at ten o'clock in the morning you feel like going home. Well I say you 'miss the boat,' but maybe the boat is not for you. Maybe you have to have another boat.

You understand what I mean?

Katherine: Uh-huh.

Mr. Nyland: It depends entirely on the level of your own Being. When that is hungry it will want to be satisfied. And if this is not the right kind of food, go somewhere else. Don't waste your time. Either you come here definitely for a wish to find out what is Gurdjieff, what is the meaning of this kind of Objectivity as method; what is the meaning for me, for my life what do I expect, what can I hope for, what can I actually do, what can I find out about that what I am; if those problems or questions have a certain meaning, then I would say 'stick around,' but if they don't have that kind of a meaning go anywhere else, no one is keeping you.

You understand what I mean.

Katherine: Yes.

Mr. Nyland: Okay.

Alan Albright: Mr. Nyland?

Mr. Nyland: Yah.

Alan: This is Alan Albright.

Mr. Nyland: Who?

Alan: Alan Albright.

Mr. Nyland: Yah.

Alan: The various exercises that you mentioned to us have been helpful for me in coming back to my wish to grow. And I have a question relating to something I've heard you say on tapes about parallel lines and raising the level of an unconscious activity so that, when a wish is present and an effort is made, there is a certain, perhaps, momentum created. And my question was specifically: What in my physical ... simple physical activity, what is a method of activity which would lead more into a wish to Work and so that the conditions would be more beneficial to an effort.

Mr. Nyland: I'm a little surprised about your question. We've talked, now, before about the necessity of an 'I' as an Objective faculty functioning, simply gathering information; which is knowledge of myself starting out with that kind of creation, having it function and limiting the functioning only to an Observation process of the manifestations of the physical body. The purpose of all of that is the acquisition of a certain knowledge on which I can rely, which can become the foundation on which I wish to build.

And so, my desire has to do with: What do I expect from this accumulation of knowledge of myself. In the first place, it would be useful to know exactly what I am without any further fuss—without any argument, without any real reason to want to explain it to anyone—so that there is no further discussion necessary about that what I am in that kind of reality. The second reason is that if I know what I am and want to use it as a foundation, I can be sure that the foundation will last quite definitely as long as I live on this Earth, and it's only for that purpose that I become interested in even the manifestations of my physical body. In the third place, I hope that in the acquisition of that kind of knowledge—which is a task I give to my 'I' so that this 'I' can continue to function and, as we say, can 'grow up' and become mature—that then this 'I' at a certain time will be sufficiently grown up to tackle the problem of an Observation of my feeling center as it functions, and later on that it can also become Observant of the mental activity which takes place in the form of my thought. All of that you might say is in store for me *after* this 'I' is sufficiently grown up and I dare it to go out into my own world and examine me from left to right, and from top to bottom and from the front to the back. I want of course, without any question, the knowledge of the totality of my personality, wherever it is now and

whatever it does in any kind of different activity—physically, emotionally or intellectually.

What I want to reach by means of doing that, are certain facts which in my opinion then become absolute, I can count on them when I wish to use them as a foundation. And the purpose for having a foundation is simply because I want to build something. I feel that this physical body, without any question I feel it in my bones that it will die. I also know that there is life somewhere—most likely in all the cells of my physical body—at the same time I feel that this life has become for me a responsibility. Because I look at my life as something that is given to me for a very definite purpose, and I will only find out what the purpose can be when I become responsible for it first.

Then, in the fourth place I would like to see if this 'I' can continue to exist regardless of the existence of my physical body. And that means that in this particular process of living in a personality, I have to become free from the bondage of my physical body; so that if it does die that there is something else that can remain in existence and I hope, at the same time, that that, then, what remains in existence is sufficiently grown-up to become the container of my life as it then will be. Because I make a separation between my physical body as it is now, and life which is manifest through my physical body; when the physical body is not in existence, I simply say my life will 'remain' as spirit.

So all of that, you see, it belongs a little bit to a world *Anschauung*—that is, a world which I build up around myself, my own little solar system in which I wish to have certain functions to be fulfilled as a relationship between them, and all of them becoming harmoniously related with each other. If that is an aim that I have in my life, then I start to Work and then I understand the reason why I want to Work. Because ultimately I say that what is now bound I want to have 'set free' so that it then, on its own, can continue to develop or do whatever is necessary for a further understanding. And, you see, the problem becomes extremely simple, it is even very pragmatic. It is based on the fact that I happen to be a mortal—happen to have a mortal body—and I say, again, "What will I do" when I die.

You understand that?

Alan: Yes, I don't know if I expressed my question.

Mr. Nyland: Say it again.

Alan: Well, let me relate it to something practical.

Mr. Nyland: All right.

Alan: While I'm doing a particular activity, such as sanding a piece of wood, I feel that perhaps there's a way of doing this activity remaining unconscious, not making a Work effort.
Mr. Nyland: No, no. There is nothing else to do than just Observing your body doing that.
Alan: Well, my question isn't this because I realize that a hundred percent of the day I'm unconscious, but there are times when I can make an effort not to divide my energy—say day-dreaming while sanding a piece of wood. My question is: Is there a preferable way of doing an activity so that then I can feel a part of myself which *does* want to grow and then make a Work effort subsequently?
Mr. Nyland: You will find out what is the most efficient way, by the opposition you have. You measure yourself, your own strength, by the strength of your enemy. Each person knows that. Whenever he has to lift something that is heavy and he lifts the heaviest, he is proud of himself. When there's a difficult situation between a man and woman and they can straighten it out, they are very happy that they have come to a definite conclusion. But, it has cost them something. It has cost them a hell of a lot of energy. And sometimes for days and days, and maybe years, it is necessary not to forget that: That whenever there is—let's say in any relationship between myself and that what is an object that I lift up, or between myself and someone else and a relationship which I cherish—that there's a hell of a lot of that kind of energy that has to go to maintain it. I judge my effort by the opposition I meet. I say again, when it's very heavy I know I have to spend more energy. When it is psychologically difficult, it means I have to attend to certain things which usually I don't want to attend to. And, dependent entirely on my wish to solve such problems, will I know what is right for me.

Now, I say regarding Work: When it comes easy, you may as well say it's 'no Work.' Any time that I happen to think it's easy, there is no Work. As soon as I say I want to Observe myself Impartially, I have a very difficult time. Sometimes I'm successful and then I say "Yes, I had a moment of that kind of realization." Sometimes it's not successful, you start to doubt that you can do it. You keep on doing it because you have a wish to want to do it, you want to find out. At certain times you are successful, it has cost you many efforts. Therefore I select first the situations in which I don't have to make such an effort. Because I don't have that much energy for it. If afterwards I have an 'I' which is bubbling over with that kind of energy, I will tackle and move a mountain. At the present time I can only go as far as a little molehill.

You understand what I mean?

Alan: Yes, sir.

Mr. Nyland: *You* are the determinant. You find out what is the best way; and then you follow that until you feel that it becomes too easy, then you introduce another kind of friction.

That's it, huh?

Steve: It is.

Mr. Nyland: Yah, okay.

side 2 Steve: Okay.

Mr. Nyland: You see? We say that friction is necessary to 'produce' energy. Otherwise, where will I get the energy from. If everything is roses, roses, it just goes in accordance with whatever the rose wishes me to smell; but when there happens to be some thorns, it does require that I am very much more alert so that I don't cut myself or prick myself. Dependent on the amount of energy that I want to send in the direction of Consciousness and Conscience, I will know what the enemy is which prevents me from reaching a certain result. And that enemy is my unconscious state and the different habits I have, and the clichés I use in explaining certain things and not wanting to go into detail whenever I feel that it is a little bit too hard and I am lazy. All such things I can find out about myself the way I am, and when I have no further argument about it—when there is no reason to rationalize it away, when I want to have the truth—then I will definitely know what is the strength of that enemy. I also will know, if I can overcome it I will know how many calories of real friction, as expressed in terminology of energy of heat, I have at my disposal.

All right?

Alan: I'll think about it.

Mr. Nyland: Yah, I hope you keep on thinking. But, don't stop at the thought. There is a point in which one must start to apply. There is a point at which you say it's going to come up to here, and then I have to speak. That is the attempt. 'Hot under the collar,' we used to call it. Just about ready to boil over, but not boiling as yet—not, at least, losing any energy, but being steamed up. Very much like when you want to kill certain germs you have to elevate the temperature until you get to a point where they are dying, I will die to many of my different little habits when there is something in me that emotionally is controlling energy which I want to use when I want to grow up. Whenever I walk on the street, I use that energy to push the Earth away. That is how I walk. That's a usage of energy—thank God through enough friction

between the soles of my shoe and the Earth on which I happen to walk, provided it is not too muddy.

Okay, now?

Alan: Thank you. Yes.

Mr. Nyland: All right.

Lori Dewar: Mr. Nyland?

Mr. Nyland: Yah.

Lori: It's Lori.

Mr. Nyland: Who is it?

Lori: Lori.

Mr. Nyland: Yes, Lori.

Lori: Um, with the question that I asked last week, I found that two days I was able to really remember and at times try to get simple about the things that I was doing ... and walk away from what I was doing and take time for myself. But when I would do that and I would try to make attempts to Work, my mind would get in the way because I would start...

Mr. Nyland: Just as bad, huh?

Lori: But, at other times ... with other attempts it began from something which was touched inside with a concern about doing something about my life, and it was very simple and quiet.

Mr. Nyland: Lori, when are the best times that you feel you can Work, or apply what you know. You have the whole day and you know enough about yourself, how you are during certain periods of such a day. And not that each day is the same—they are different, of course, and so is your own state—What are the best times that you say I can Work, really the best.

Lori: Sometimes in the morning, but...

Mr. Nyland: At what time in the morning.

Lori: Just after I get up.

Mr. Nyland: Good. When you then sit on the bed, instead of continuing to dress could you then use that little bit of a period—three, four, five minutes—of being quiet; and sitting there, relaxing if you can, close your eyes and see if that what is an Awareness of yourself could continue to exist a little bit longer instead of going into activities. Simply the fact that you sit and that certain are things going on, but not very much because there is not enough interest as yet in life of the day. Do that at such a time. Then after you have dressed, again sit down for five minutes,

do the same thing. Then if you have to go out or if you have to eat, do it after you have eaten the same way—before you go into activities of your ordinary life, which are more demanding—or if it's a question of getting into the car, sit in the car.

Three times early in the morning: These short times of five minutes, only to be devoted solely to the wish to find out by means of Awareness that you happen to exist. No further questions asked, no further explanations and no criticism about it, no judgement as yet about the value—simply doing it. And then, during the day see how often you can be reminded of the same kind of thing. You may not have the opportunity, but do it early in the morning—during the first hour—and spend that time.

It will produce in you a certain level of your Being, and that level is very important. The level of interest in my life. the level in which I have wishes for accomplishment, the level in which I want to change knowledge into understanding, the level where I find myself that there are certain questions which I want to answer, and also that what I have as problems that I wish to consider them as problems without having any solution for them—this determines the level of my Being as a personality usually represented, if I do it in this way, by the level of each of the three centers. But regardless of what is there, this particular level of Being stays with me. It is subject to the Law of Gravity of the Earth which is represented by a variety of different *other* interests of an unconscious nature to which I'm subject; and they gradually will take over so that even the thought of that level doesn't exist so long, but at least the level that has been reached has given me a feeling and sometimes an elation of that what I really know I have as an emotional state which is sufficiently deep that it becomes, for a little while, horizontal with the way I walk on Earth.

It stays at that height for some time in time—mentioned, now, ... measured. That is, I do it ... I start, let's say, with that at eight o'clock; at nine o'clock it's still pretty much the same height. At ten o'clock it has gone down a little bit. At eleven o'clock I still remember it but it is not the same height, usually by twelve o'clock it is practically down on the floor. If I can see this level, how long it lasts with me; very much like any kind of a thought that I have which is happy, or any kind of expectation I have to which I look forward—all such things enhance or bring up the level of my Being, and sometimes I can extend such a level. When I start out with a Wish to Work, it can be extended until two o'clock, three o'clock in the afternoon. Your unconscious state disappears, as far as that level is concerned, very soon in that what is the

engagement of yourself in the morning—particularly when you have certain work to do, when already by 9:30 it's already 'down on the floor,' as I say.

Will you try that?

Lori: I'll try.

Mr. Nyland: Try that every day: Just as an attempt to see how long you can adhere to the level, and sometimes when it disappears a little even the thought will bring it back.

All right?

Lori: Yes.

Mr. Nyland: Good, Lori.

Joe Berte: Mr. Nyland?

Mr. Nyland: Yah.

Joe: Uh, I would like to know, how could I direct...

Mr. Nyland: Who? Who is it.

Joe: Oh. Joseph Berte.

Mr. Nyland: Yes, Joseph.

Joe: How can I direct, uh, proper food to my three centers for its growth.

Mr. Nyland: No, you don't have to. If it's a question of Working, you simply have an 'I' that you try to make and try to maintain, that 'I', then, will do the job—provided *you* continue to have the wish. The result of the accumulation of facts about myself will find their own proper place; first in my memory, and later on they will be used by me in the proper relationship to each other. At such a time there will be the possibility of a development, which is now potential, of my emotional body as far as the 'Sol-La-Si' is concerned, and for my intellectual body, starting with the 'Do' and going all the way up the scale. I don't have to worry about it, because whenever I make an attempt for Work all three centers are engaged.

You understand that?

Joe: Yes.

Mr. Nyland: I have a thought; the thought has to do with my wish to Work, it will require a consideration or an Observation of my physical body. My physical body is behaving in a certain way as a result of life existing. I have in my mind that what I ought to do for Observation, I say it has to be 'Impartial.' This requires, on the part of myself, to have a wish to wish to continue to Work, otherwise I would not be Impartial—if it is directed to Work itself, my wish has no

chance to go somewhere else. As a result my wish is active, but it is only active in connection with the different attempts I make—starting from my brain as thought, the application of that thought in the Observation of my physical body. And so, there is a triad starting perhaps with the wish, the wish connecting with a sub-wish in my mind creating the thought about Work, wishing then this thought of Work to become apparent in an Observation process regarding behavior of my physical body, wanting to continue with that process as a result of a new wish and describing a new cycle.

So that really that what takes place as far as Work is concerned—particularly when it becomes more continuous than just a flash of a moment—is: Wish, thought, activity—physical—, wish, thought, activity. That is the triad. It is described as if that is a process in which each of these three corners of the triad are visited one after the other; and therefore the movement is like a circular something beginning in my wish, continuing with my mind, ending up in my physical behavior, again linking up with my mind. It becomes sometimes a very definite continuation of a movement in the form of a circle. First the triad, but the continuation of that kind of a movement describes a circle around myself, in which that what is the center of that circle becomes my Magnetic Center.

All right?

Joe: I understand.

Mr. Nyland: Yah. Okay.

Joe: Thank you.

Mr. Nyland: Okay. Good.

I will gradually start to ask you if you are now in a particular state—I will ask it next week also—that you have a wish to Work and that you want to make attempts with the kind of knowledge you have now. So if that has to be answered truthfully, you must be quite sure that you understand the meaning of Work and the use of terminology for it. If there is still not enough clarity, you've got to think about it this week. Because when you so-called 'graduate' after the eighth seminar meeting, you have to be ready to say "Now I'm going to Work on myself." So become very clear. You must not leave me just alone in talking. You have to help me.

Paul Kane: Mr. Nyland?

Mr. Nyland: Yah.

Paul: Um, you spoke a little about this before, but I still don't dearly understand it. I was wondering if you would talk about the connection between Work attempts and the building of a Kesdjanian body?

Mr. Nyland: Oh, it's fairly easy. I said a Work attempt starts out with the accumulation of a great deal of knowledge, knowledge about myself—that is, knowledge of what I actually am. I say I want to use that as a foundation for building something else on it which is now potential. So, we understand each other regarding the necessity of finding out what kind of a tool I am.

Paul: Yes.

Mr. Nyland: Now, I want to make this tool a little more sharp so as to make quite sure that that what I want to do with the tool actually can be executed with the tool itself. It means that that what I now have as knowledge of myself, which knowledge may be unconscious ... and in the way of a development of my emotional state, I will try to 'move away.' That means, I will sharpen it in such a way that it will be able to use it in such a way that it becomes most efficient. For instance, in my personality is a tremendous amount of debris, a lot of stuff that I happen to think about, that I feel about, and unnecessary movements which I make. I say there is something in my inner life which has to 'develop,' because I know that, I have a feeling. I have sometimes a very good feeling ... I have a deep feeling, I also have an extended feeling for other people, I also go with my feeling into caring for that what exists as life and a wish on my part to want to help it or to understand what is what. I want to deepen it more and more regarding my inner life as far as a relationship which I consider religious for myself in relation to God, or that what are spiritual beings or beings of a higher nature.

You see?

Paul: Yes.

Mr. Nyland: Now, if that is my aim, I see there's a great deal, I call it 'debris' which belongs only to this Earth. For instance, laziness does not belong to a person who wants to Work. Overeating does not belong to a person who has to walk, because his stomach is too much filled up. Useless use of energy does not belong to a Man, because he wastes. If I can teach myself to turn off all the electric switches where the light is not in use, I already introduce an element of control. I want certain things that I can do without having to do too much damage to that what exists, and also I don't want many things that clutter me up to be in the way for a development I call, now, of my 'inner life.' I also want to give my inner life a chance to become expressed

when I know that I usually don't do that, or at least that I'm a little afraid of doing it. So, I want to give it a chance of that kind of exercise.

Now, I know if I start using my inner life in my ordinary manifestations of unconsciousness, I introduce something that is a little different than what I usually am. Nor instance, I start to vary the different uses of words. I start to vary the way I habitually do certain things. Let's say I shake hands with someone, but I want to hold the hand a little longer. I don't look at a person, this time I want to look at them. I want to do something that I'm doing very well. I want to engage all the different centers that I have for the accomplishment which I set out to do. I don't want to give up at the time when I usually give up, I want to make it just a little bit better. I want to be able to solve certain problems which I always have left alone and I didn't want to solve them because they were too difficult. I want to make an extra kind of an effort. That means also regarding my inner life. I want my inner life to become part of me. I don't want to have any fear that someone else will not understand that, or that they will step on it or that I would feel ashamed. I have to have for myself a little bit more desire to be able to show what I really am, and not have any shame or fear that someone else is going to criticize me. In that way I 'clarify,' as it were, the atmosphere for the existence of something that is of more value to me and which I cherish more and even, at times, I consider quite sacred and holy.

This is what I want to call my 'Kesdjanian' body. The second part of the Kesdjanian body—the 'Sol-La-Si'—does not exist. The first part—'Do-Re-Mi'—are my feelings, but they are feelings which have to do with the wish to grow so they are of a special kind of a character, still they have to do with me—that is, I am centered in such feelings. Now I want to expand my feelings to include different forms of life; not only that what exists on Earth as animals and caring for plants and caring for other people because, many times, that may still be something that is a little selfish on my part because I may think that if I care for someone he or she will be nice to me and I will profit by I, I would like to have something about my inner life for which my *inner* life can care. So that has to be something of the quality of my inner life, but if it wants to care it has to grow up; because it is not as yet sufficiently developed, and it has to grow up in the direction of a spiritual existence. Because that's the only way it can grow. The way it is now, it is bound by my body. I can make it come out a little bit only to the extent that it is already there, but I cannot make it *grow* up so that it could stand on its own.

How can I make it now grow up more, with a quality which it does not have. I simply say:

If that what is my inner life can become expressive of that what I 'really' feel and what I 'really' wish and what I 'really' believe in as a possibility for the further growing up of myself totally, I end up with God. Because that is the highest in my terminology of that what exists as life, and that therefore anything that I now can introduce into my inner life—and that my inner life can become expressive of that kind of caring for something on which I am dependent but which I want to adore, or at least conform to, or ultimately hope to be able to join or perhaps even reach an understanding—all of that belongs to a development of my emotional state. I simply say it goes to the 'depths' of my heart; and even further than that, it goes to the wish of my mind for an understanding of that what actually exists, and extending further into the universe as a whole. Because although I may be in awe, I simply will say it does exist because that awe creates in me a certain state that I know is so, even if I cannot prove it.

All of this is in line with the development of a second part of the Kesdjanian body. That means I create with that 'Do-Re-Mi' existing and the 'Sol-La-Si' non-existing, giving it certain forms of wishing to grow up. In the first place, that what is 'Sol' I call 'Aspiration.' Aspiration is a state on the part of my own personality; sometimes unconscious, sometimes not knowing where it comes from but being affected by something that I admire which is higher than I am, perhaps even more beautiful or at least has certain qualities which I so-called 'aspire' to, wishing to reach that—like I reach a high shelf when I stand on the tips of my toes. I call it 'Aspiration' because it has the quality of 'Sol': The aspiration towards God, wishing, in prayer, to reach that kind of level to be able to be fused with that what is the highest form of life.

This takes place in my mind, sometimes in my feeling as I now know it, but when I start to consider the next step—that I have to do something in regard to that: the aspirational feeling, or even the aspirational description takes place within me—now it takes place *within* my inner life; and the conversion so that it becomes practical for me for further use, is the changing of the Aspiration into Inspiration. Inspiration is my inner quality based on the hope that when I wish to continue in that direction, I will actually reach what originally I was aspiring to. The emphasis is now on that what *I* wish to do and, I hope, I can do.

That is the 'La' of that particular triad, now I have to go to 'Si.' You see, the Inspiration gives me the hope, but not as yet the certainty. The 'Si' for me means certainty, and I can only realize what actually has taken place when I exclude all further thoughts and feelings which otherwise might affect me. I call it 'Silence': To sit with myself in that contemplation of having

reached, as a result of Inspirational forces, certain conditions of myself in which I question that what I had, is it actually that what I first Aspired to and what I inspirationally wished. This Silence is almost a culmination of that what is necessary for the totality of a Kesdjanian body. Because in this Silence there is collected a tremendous amount of wish in the sense that that what I am I see in the Silence of the contemplation as actually not anything in relation to that what *could* exist as far as God is concerned—or, the relation I have as a human being still existing on Earth wishing to become free—that I then say, "Not that what *I* wish, but that what is the wish of the Father."

You see, I become religious. Because I have a tremendous amount of that kind of emotional intuitive feeling, which is an emotion because it is deep and it is also emotion because it lasts. And so, in the Silence of that kind of contemplation—sometimes one can say, sitting down and just becoming that what one 'really' is—there is an accumulation of an enormous amount of wish in the form of an emotional state, very much brought up to the point of: It doesn't matter anymore what happens to me, as long as that what I am now can continue to exist.

Together with that, the 'Sol-La-Si' and the 'Do-Re-Mi' of the Soul body go parallel, and in the development whenever I reach the state of 'Si' in Kesdjan, I also reach at the same time the state of 'Mi' in the development of Soul. It is necessary that then this Kesdjanian body gives up its life to the wish to continue with the development of Soul, and it is at that point where, from the 'Si,' the 'death,' you might say, of Kesdjan is now used in giving all forms of emotional energy to that what is necessary for the continuation of the Soul, which at 'Mi' has to overbridge the 'Fa' of that scale. If you remember the diagram you will see what I mean. It is that point—of overbridging the 'Fa'—where the possibility is opened for the fulfilling of the Soul as a 'Sol-La-Si' of itself.

All right?

Paul: Yes. Thank you very much.

Mr. Nyland: Yes. All right.

But those are all kind of theoretical ideas which, of course, every once in a while you must have in your mind. Because your mind cannot just hang around a little bit, it also has to become embellished. It has to be taught that it has to think in the right way. It has to be cleared of sawdust. You have to have in your mind an activity which is sufficient, and not a lot of fuzzy, nonsensical thought—they always will create confusion. But when it is clarity, there is really no

particular expenditure of energy. Clarity does not require energy. It only requires acceptance of that what is. Confusion always is very heavy, and always will tire you out. The contemplation of the blue sky will never tire you out, but the contemplation of the clouds will tire you. Confusion will tire you. Clarity will help you to become Inspirational. And so, for that reason I feel that the mind has to be used more and more for the purposes for which it was created, and that gradually out of an unconscious functioning of the mind—which of course takes place with all of us as a condition of being on Earth—there has to be more and more a changeover into an Objective functioning of the mind itself.

If the mind now is functioning in an unconscious way at a certain rate of vibration, the purpose of Work means that you have to change that rate of vibration at least one Octave higher; so that whatever 'Do' there may be in your mind at the present time, it should be the upper 'Do' into which it has to change. How to do that: By means of Work and creating within the mind a function that I call an 'I'; and this 'I', being of a higher quality than my ordinary natural nature, is capable of affecting the surrounding in which it happens to function. Also, when this 'I' starts to grow up more and more, the presence of an 'I' in the mind of a person will become noticed by the different departments of an ordinary mind now functioning in an unconscious way. I've compared it many times, that when an 'I' starts to be born and is settled in a certain place in the brain itself, it is like a newcomer in a suburban surrounding. And it will be there in its own little house, but it won't have any friends. And the different friends which belong already to the suburban community and know each other quite well, they're a little afraid in the beginning of an 'I' settling down in their midst. And they become a little curious, but also they are a little afraid. Because they see this 'I' starting to Work and they say, perhaps to each other—the neighbors—they will say "Well, perhaps it's going to usurp our power, and maybe we have to find out a little bit what actually is in store Because we don't want any intruder. We want another friend—it's all right—but so far it seems to be functioning quite differently from what we are doing."

So, you see, there is disturbance in the mind itself. And then the little friends—the neighbors—come around in the twilight of the evening, strolling around the house of the newcomer and trying to look in. And, not seeing much more than just a person sitting at the desk and working and then going home again, they say "Well, at least he's ambitious, he's not lazy there." But, you see, this 'I' also will make the rounds and it has to have a little air, so he will see the neighbors. And in the beginning of course they ignore him because he's not one of them,

but after a little while they say, “Well, he’s not such a bad fellow”—“Good morning, how are you”—and there comes a little exchange between them.

Then there is a very definite something that takes place. I’ve explained it once in a while, and it’s very good material for writing a story about it. Because it is actually what is taking place: The curiosity of the neighbors become gradually satisfied in seeing that the newcomer is not their enemy but that it has a level of Being which is really ... not necessarily exemplary as yet, but at least sufficiently of interest to find out why this Man keeps on Working day and night, and what it is that they perhaps could acquire, or what they should do. And in becoming more and more under the influence of this ‘I’ existing and ‘growing up,’ as it were, in its own development and gradually starting to affect and making friends with the neighbors ... and one after the other comes in and has a nice little talk and starts to understand what is meant by Objectivity, what is meant by an Objective faculty functioning, what is meant by the saving of energy and not wasting it into all conditions, as I say, of ‘sawdust’ existing in the rest of the mind, or the necessity of seeing that laziness has no place in the mind at all and it should remain active, and also that that what is taking place with the ‘I’ is not at all as an enemy but coming, there, as a friend to try to tell them how they can make more of their own life.

Whatever further descriptions there are, there is a very definite influence on the part of this ‘I’ growing up and gradually spelling out ... you might say ‘extending its tentacles’ in the direction, very much like the roots are growing into a soil, and gradually taking in more nourishment from the soil itself by the fineness of the different roots penetrating. Sometimes I say an ‘I’ starts to function as yeast, and it starts to influence the totality of the mind after some time. And when that starts to take place, each one of the different departments of the mind becomes a little changed and introduces more of an emotional, deep-wishing quality in the thought processes; and gradually understanding the waste of a mind by associations, willingly then giving up the association that started to function; more and more without the interference of the different forms of feeling but all of them, now, uniting in one particular aim: The production of that what is necessary for the maintenance of a real wish.

You see, the brain is a very interesting kind of an instrument; with a couple of glands which are not functioning and having atrophied gradually, and that as a result of Work on oneself there is an influx of a certain kind of energy which starts such glands again to start functioning. The pituitary and the pineal gland—they start to open up. They start to affect the different

sections of the brain itself—the different forms of the formation of certain chemicals coming from mostly the pineal gland—and producing Hanbledzoin for the continuation of the existence of a Kesdjanian body. It starts in the mind at a certain place—the back part—where it becomes sensitive regarding Work: The question of ponderability, that what is possible for a mind to become in judgment as to the validity of different thoughts and the necessity of distinguishing between that what is useless, what has outlived its use, and what is still useful. And gradually the thalamus and the hypothalamus become affected, mostly by the Hanbledzoin forming there I simply ... to some extent I would say I would 'assume' that a means of being sending ... of having to send that what is a form of blood for the Kesdjanian body to one's heart ... and gradually making this particular road which is necessary between the head and one's heart itself, passing through the neck.

If you know something about esoteric knowledge or the different descriptions of physiological changes that do take place as a result of certain studies, or even methods or certain ways of exercises, you will know something about the changing conditions of the physical body. This is simply one of them; in which then the heart becomes functional, not only as blood for the physical body but Hanbledzoin, which is really blood of a certain psychological character for the circulation and feeding a Kesdjanian body to its full possible development.

I say you have to have, in your mind, an 'openness.' No prejudice. You must know that there is a great deal of information that is still available that of course you don't know, and that you have to find it gradually by your own efforts. Because such information is not given. It is presented in a surrounding in which you can eat. But, you have to eat. It is not being fed. We do that with little babies—we feed them, after a little while they are expected to live on their own, after a little while they expect to live and stand of their own feet—it's exactly the same way with a person who grows up and wishes to become harmonious. He has to learn first what it is to Be, and what there is to Work with and how to Work. He has to learn that kind of craft, that kind of dexterity as expressed by a method, but then he has to put in a learning year—or two, or ten—maybe for some time as a practicing assistant to his mind.

His mind, it should be the King of his little universe, and his heart should become the Queen. It's a good relationship of royalty. The body becomes servant executing the demands which are both from the King and the Queen totally agreeing. Because this time Consciousness and Conscience will work together. This time the development of the 'Sol-La-Si' of Kesdjan

and the 'Do-Re-Mi' of the Soul body go hand in hand, they are parallel and become two facets of the same principle. All of that takes place when the mind starts to grow up and furnishes, as the first attempt to the wish for a heart to function correctly in the sense of Conscience, that what it can give as a result of its own Work. That is the position of this kind of a King as a positive force wanting to affect that what is needed. I say sometimes, when an 'I' 'wakes up' the sleeping beauty, that what is then as beauty set free becomes the Queen and sits on the throne together with the King.

Think about these ideas. Try to embellish them. Try to make them part of you. Try to make your life much more richer. Read, think, contemplate. Do what you can to prepare for the application of Work.

So, I'll see you next week, I hope. Good night, everybody.

End of tape